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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

What Do I Know?

What do I know? Poor little me,
I need a microscope to see
What I do know;
The overflow
Of nature's riches, all aglow
And sparkling with the stars and dew,
I only know beyond the blue
I cannot see.
Poor little me.
What do I know? I know but this:—
I know my ignorance is bliss
Most wisely planned.
I understand
That tow'ring pines and mountains grand
Are dear and beautiful to me;
Beyond their peaks I cannot see,
But God is there,
And everywhere,
And this is good enough for me.

—*"Capt. Jack" Crawford.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LXIII. THURSDAY, MARCH 11, 1909. NUMBER 2.

My motto is: Always forward. If God had wished man to go backward, he would have put an eye in the back of his head. Let us always look toward the sunrise, development, birth. Whatever falls, encourage whatever is trying to rise. Each century will do its own work; today, civic; tomorrow, humane. Today the question of right, tomorrow the question of wage. Wage and right are the same word in reality. Man does not live to receive no wage; God in giving life contracts a debt: right is innate wage; wage is acquired right.

—Victor Hugo.

The Superior Court Bench of Cook County has recently appointed a committee of judges to which is referred the exceedingly important task of reforming court procedure in this county. Judges Marcus A. Kavanaugh, Henry V. Freeman and Albert C. Barnes are intrusted with the difficult duty of so arranging the procedure in court practice that justice and not injustice shall be shown to all, rich and poor alike. This may be an impossible task, but the men chosen are eminently qualified and at least will bring to their great work both the wisdom and courage to accomplish all that may be done now.

The *Outlook* of last Saturday puts on its front page a welcome to its new Associate Editor, Theodore Roosevelt, and on the next the inaugural article signed by the ex-president. Dr. Abbott states that the object of the new co-operative editorial policy is "to bring the industrial institutions of democracy into harmony with its political and educational institutions." He adds: "Our motto is, Special privilege for none, equality of opportunity for all." However UNITY may differ with any of the editors of the *Outlook,* surely we all rejoice in the new plans and enlarged future for our influential contemporary and trust it may contribute largely to the coming of a genuine and world-wide democracy.

Mr. Roosevelt asserts in his opening editorial in the *Outlook*:

"No influence of any kind could make the men who control *The Outlook* so much as consider the question of abandonment of duty; and they hold as their first duty inflexible adherence to the elementary virtues of entire truth, entire courage, entire honesty." And again, "*The Outlook* has shown a fine scorn of untruth in every form, of unfairness and injustice to any man or any cause. It is not given to humanity never to err; but *The Outlook* makes a resolute effort to find out what the facts actually are before passing judgment."

This is high praise even for such an eminently praiseworthy journal as the one under discussion. We do not mean to intimate in any way that less than this is the ideal of the editors, but if "it is not given to humanity never to err," we may be pardoned for wondering if even the editors of the *Outlook always* "practice what they preach" and always "preach the things that are most necessary to the salvation of this people." The new editor has surely planted the standard of ournalism on a high mountain; in all sincerity we devoutly hope the entire staff may attain unto it.

In the February number of *Everybody's* an article by Frederick S. Dickson is worthy of wide reading. "The Poison of the Street" is the fitly chosen name for the margin gambling on Wall Street, and the article reveals something of the character of this so-called "legitimate" betting and manipulation of stocks in financial circles. The distinction between normal and legitimate investment and the dealing in futures and margins, the campaigns of the "bulls" and the "bears" is an ethical one. We do not feel expert to prescribe the remedy but we do rejoice in the war that is being waged by the *New York World, Everybody's,* and other high class periodicals, on these forms of "trade" which would hardly be permitted in a "reputable" faro joint. Sooner or later the "bucket shop" and the whole system of laying wagers on the weather for next May and June—which will control the price of grain—will be branded as the Louisiana Lottery has been. May the day soon come!

The University of Wisconsin, the UNITY Family in Chicago, and many of their friends, have been drawn into a wild and as yet fruitless chase for the origin of the following passage, generally ascribed to Lincoln:

"I am not bound to win, but I am bound to be true; I am not bound to succeed but I am bound to live up to what light I have."

Some weeks ago UNITY gave it publicity. It picked it up from an illuminated post-card published by a Boston house. Mr. Brightingham, the donor of the replica of the Hodgenville Statue of Lincoln to the University of Wisconsin was anxious to have this quotation placed on the bronze base of the Wisconsin Statue. The University men and women were put on the hunt, their chase proving fruitless; the long distance telephone called up the Editor of UNITY, and soon the forces at the Lincoln Centre were in the hunt. When baffled the telegraph was called into play and the Boston publisher was interviewed. The chase

grew more exciting by the baffling information given below.

"Jenkin Lloyd Jones,
"Chicago.
"Dear Sir:

"The quotation was first offered to me by a gentleman in the Post Office Department at Washington, who had given it to a customer of mine there with the request that a number of them be printed. I got out this number, and later on having received a request from the president of a Chicago bank, who had bought one of the quotations and wished to identify its source, I had recourse to the gentleman who had furnished it to my customer. He called upon me and stated that he had clipped it from some Southern paper, which stated it was an extract from a publication in the *New York Herald*, stating that this motto appeared beautifully framed upon the walls of a certain English castle, the proprietor of which claimed it was the most beautiful piece of English ever written.

"I may say that the Chicago bank president wished to know the source of the motto for the reason that he had received an inquiry from President Roosevelt, to whom he had forwarded it.

"I am myself very anxious to locate its identity, but have not been able to find it in any of Mr. Lincoln's published works. It has to my mind every indication of being of true Lincoln origin, and I regret that I am unable to place it absolutely. Yours truly, M. T. Sheahan."

"*Boston, March 1, 1909.*

Now we throw the challenge to the entire UNITY family. The game is afoot. It may be too late to cast the great text in bronze, for the demand was urgent, but it is not too late to trace to its source this prophetic note. If not spoken by Lincoln, then it was spoken by some other member of the Lincoln household.

Who will find it? Here is a chance for a bloodless hunt that is worth while.

Vision

For any soul which has caught a glimmer of the divine there is thenceforth no rest except in the divine. This is not to say that sight of the divine is not often torture rather than bliss. But do we envy those who have no inkling of what the divine is? who have no moral sensitiveness? who sin and feel it not? who never rise to soul's vision, yet know it not? Ignorance is never bliss, therefore 'tis never folly—though sometimes it is perdition—to be wise. Even

> "The heathen in his blindness
> Bows down to wood and stone."

No, the old hymn did not get it quite right. The heathen in his longing bows down to something within and beyond the wood and stone, even if—like ourselves—he does not very definitely comprehend what that something is. Yet our sight of the ideal, our glimmer of the divine—we beseech not that it depart from us. If often, through our failure to meet it, it is agony to us, and our shortcoming a horror, still, humbly of heart, we cry, Stay, stay with us, priceless vision! thou art a saving pang, a delectable pain!

What miserable, trivial lives too many of us lead! Even during the week immediately past, what are the things for which we have been tearing out our hearts, striking sparks in our souls? To add a trifle to our bank-account; to attain one more honor; to finish one more stylish garment; to complete some plan for social notoriety or selfish gratification; to compel some brother or sister in the world to think as we do; to judge another man or another religious sect dishonorable and evil because he or it sees God and human life and duty after some other vain pattern than our own? Keen Eye, remorseless Vision of Truth, we beseech thee to have mercy upon us, miserable sinners!

Our own personal sight of eternal things? How do we know they are eternal? Our truth? How do we know our truth is truth? As dying Arthur answered from the barge,—

> "The old order changeth, giving place to new,
> Lest one good custom should corrupt the world."

And as for those other, those baser things which we pursue,—no longer "truth" and ideal justice, but the personal things, money, dress, habitation, fame,—do we not see more powerfully and clearly every month how poor and feeble and trivial they all are? One trill of a bird, one gleam of the night sky, the sight of one spring flower, one vision of winter's sunset or dazzling morn, one dash of the wave on the shore or sough of the wind through the pine, with our heart in accord with heaven's praise outweighs them all. One throb of love and charity outweighs them all. They are transient, these are eternal. Or, passing from our own poor individual lives to the larger life of mankind—having in thought our big and enmassed cities with their ceaseless roar over nothing, our mighty factories and thousand other engines for human flesh-grinding,—well, when I wash the printer's ink off my hands at night and put on my hat to go home, I turn to the western sky where the day is fading, and repeat: "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them."

J. H. W.

THE INKSTAND BATTLE.

We are making smokeless powder
And big bombs to throw a mile,
That will blow the foe to chowder
In the true dynamic style.

We've a whirling gun; you start it,
And the myriad bullets fly,
And a hundred men a minute
Roll their stony eyes and die.

Let us stop this wild death's revel;
Martin Luther, so 'tis said,
Threw his inkstand at the devil,
And the black fiend turned and fled.

Smite your world-wrong; don't combat it
With a fusilade of lead;
Simply throw your inkstand at it;
Come to-morrow, it is dead.

When the world upon the brink stands
Of some crisis steep and dread,
Like brave soldiers seize your instands,
Hurl them at the devil's head.

* * * *

For the man who's born a fighter,
For the brain that's learned to think,
There is dynamite and nitre
In a bottle of black ink.

Though it makes no weeping nations,
And it leaves no gaping scars,
Placed 'neath error's strong foundations
It may blow them to the stars.

—*S. W. Foss.*

THE PULPIT

The Teacher's Compensation.

To every one starting out upon a serious undertaking into which he foresees he must put the best of his energy for months and years, comes the question, "What will the undertaking do for me and to me? What reward shall I have for my labor?" The question deserves an answer. In fact, self-interest insists on having one. Nor need we be afraid of the self-interest which thus seriously weighs the good and ill which a given course of action will bring. Some of the noblest deeds of self sacrifice have been done by people who saw clearly the price they must pay for the good which they were to do.

I have lately had occasion to put in order my thoughts on the compensation which the teacher's labor and devotion bring him. The subject is of interest not only to teachers but to everyone having at heart the welfare of the schools of the country.

In the present age we naturally turn first to the financial side. Teachers' salaries have been the subject of a great deal of magazine literature in the last few years. The average salary of women teachers in the United States is about forty dollars per month, and of men teachers approximately fifty dollars per month. New York City, which prides itself on paying the largest salaries to elementary school teachers of any school system in the world, starts its women teachers at $600 per year, its men at $900. The highest salaries paid to women are $1,440 per year, and to men $2,400. In Chicago the salaries in the elementary grades run from $650 to $1,025, no difference being made between men and women.

This is not only less than the return of the lawyer, physician and engineer, but of the carpenter, bricklayer, nurse, and the better class of stenographers and clerks. If one also considers the special preparation involved in the teacher's profession and the responsibility of his work, it is evident that with reference to other professions and trades the teacher is underpaid. This is no time either to seek the causes for this or to suggest a remedy, or even to answer the question which some writers gravely ask after seeing the work of some teachers,—"After all, are not teachers paid all they are worth?"

One thing, however, is clear,—the teacher's salary forces on him a scale of living lower than that which generally prevails in the community. In fact, with any scale of living the teacher will have to economize closely and plan carefully to save up even a moderate sum against the rainy day, which is possible, and old age, which is certain. That a teacher should have to give so much of his thought to perplexing, though small, financial matters, is a distinct drawback to the profession. We hope for better things in the future, and for present consolation we may reflect that the teacher's salary is sufficient to provide him with food, clothing and shelter of quantity and quality to keep the body in good working order. It will even make moderate provision for some of the less expensive luxuries, which add so materially to the real joy of living,—books, pictures, music and the theater, and sometimes, with careful management, for a longer or shorter, generally shorter, trip in vacation time. In this sense of supplying both the physical and intellectual needs, the teacher's salary is sufficient,—just sufficient,—to keep soul and body together.

When the necessaries of the physical life are provided for, the teacher turns next to the satisfaction of the first craving of the spirit, the desire for companionship. His fellow-teachers are necessarily the companions of his working hours, and more or less also of his leisure time as well. What kind of people is he likely to find them? Well, I hesitate to generalize. I like very much the people with whom I have been associated. I find them congenial. They think along the lines I do. I like to work with them and play with them. I realize, of course, that different types of teaching make quite different demands, and attract different kinds of people; that kindergartners and college professors deal with pupils in very different stages of development, and treat very different kinds of subject matter, and that, if they find a common ground, it must be in the larger ends of their work, or in a personal congeniality. But I infer that the people who are doing similar or closely related work will find in that a common interest, and will find in each other enough of the same tastes, the same powers and the same likes and dislikes to furnish the basis for real companionhip and abiding friendship. Teachers as a class show a marked tendency to work with each other. The very nature of their work makes members of the profession allies rather than competitors.

When, however, the teacher begins to seek to get out of his own field and make connections with the larger world, he does not find his path so easy. Theoretically, teaching is regarded as the noblest of professions, and much ink and oratory have been expended in glorifying the work of the teacher. Practically, however, the profession is not looked up to. The teachers on the pages of history and literature have won their place rather by exciting contempt and ridicule than respect and admiration.

For an ancient example: "Crates of Mallos was the first to teach grammar in Rome. It came of this wise. Having the misfortune to fall into a sewer, thus breaking his leg, he was thenceforth considered good for nothing but to be a teacher."

For a modern example we have Irving's Ichabod Crane mounted on his horse Gunpowder, his knees nearly up to the pommel of the saddle; his sharp elbows sticking out like a grasshopper's, and his arms flapping like a pair of wings.

The most illuminating thing I have seen in regard to the present social position of teachers in this country is an article by William McAndrew, principal of the Girls' High School in New York City. The article was based upon answers to questions sent to hundreds of teachers all over the country asking them directly what they considered their own positions to be. The most striking result of these answers is the exceedingly short tenure of position which exists in the profession, and is expected to exist by both teachers and others.

"The young men fresh from College take a school to keep the pot boiling while they prepare themselves for law or something else. The young women keep their eyes open for a husband and an easier life. . . . Most men feel that there is more freedom, activity and remuneration in other professions. The women come to feel that they would rather care for fewer children, and those their own." This is natural and right, but one must sympathize with the Montana official who writes: "Montana school teachers are mostly eastern girls, and they marry faster than the superintendents can get a fresh supply. The educational authorities desire a law to prevent school teachers from marrying except at the end of June."

Teachers are thus birds of passage, a fact which makes difficult the growth of a professional spirit and lowers the standing of the teacher in the community. The low standing of the profession, in turn, makes the tenure of office short, and the condition perpetuates itself in what the doctors call a vicious circle.

The low pay of teachers has unquestionably an influence upon their social position. A Connecticut teacher says that he "does not have any social standing because he cannot afford it." Dakota teachers "cannot return hospitality, and, therefore, do not get much of it." Fortunately, however, wealth is not the only factor in determining one's social position. In the relations that are deep enough to be called friendships, what counts is what a person is and not what he has. Personality and character will win a place in the community for the teacher as for others. Through their work teachers are brought into close relation with the families of many of their pupils. The pupils' welfare furnishes an initial common interest, and many very delightful and lasting friendships are started in this way.

The teacher who has a little time can be of decided influence in a circle outside of his school room, whether it be church, settlement or club. While the public seems to suspect him of being a theorist, and will seldom trust him with the most important things to do, otherwise being a teacher does not prevent him from taking the place in the community which his powers and ability entitle him to.

Of more deep and permanent satisfaction than one's salary check, however large, or than the direct or indirect social returns, is the joy in results which one produces. "The work of our hands, prosper thou it," expresses one of the deepest longings of the human soul. The work of the teacher's hands is to help determine the development and growth of the most wonderful organism we have yet known or dreamed of. Seeing this organism grow and its powers increase, and helping to guide and direct them, is the great pleasure of teaching.

It is unfortunate for the teacher's personal satisfaction that he can be only one of the forces which influence the development of the child. Native endowments, the forces within the organism, predetermine much of its development, and all outward forces cannot prevail against them. Further, of the outward forces acting upon the organism the teacher is only one. The home and the playground, whether that be a country field, a well-fenced-in yard, or a crowded street, are two others which, if they act against the teacher, will undo much of his best work, and which, if they are working in harmony with the school, tremendously reinforce its influence. Nevertheless, over the native endowment and in spite of the powerful forces of home, play and work, we can trace in many lives the mark of the school and the work of the teacher. There is nowhere a more striking example of the teacher's power or of the importance of his position.

The field of the teacher's influence upon the pupil's life has had a wonderful increase in the last years. Formerly the school was held responsible for knowledge in the subjects it attempted to teach, and for very little else. Now the school must develop the mental powers of the pupil, as well as impart knowledge; it must care for the pupil's body, by providing proper hygienic conditions, and by gymnastic and athletic work; it must provide handwork of many kinds to cultivate eye and muscle co-ordinations and develop efficiency in practical every-day affairs of life. Further, the child is going to be, or rather is, a citizen of the republic, and the school must teach him the duties of citizenship, habits of obedience, and responsibility to public obligations. In short, the whole child is now at school, and the school attempts to care for the development of all his powers of mind and body. The teacher's opportunities and responsibilities are thus greatly enlarged.

So many and such varied ends are to be accomplished in school that the teacher is lost who does not have some large unifying principle into which the smaller ends fit, and take their due meaning and relation. Such a broad, inclusive end is character. Its very breadth and largeness, however, makes it vague, and if it is to help us much in our work we must make it definite.

Character is a difficult term to define, but we may at least say that its important function is to control conduct. Conduct in a given case is the result of a complicated set of conscious and unconscious processes which we call attention, interest, habit, feeling, instinct, etc. The latter group, the unconscious or sub-conscious, determines our conduct in ways that are subtle, powerful and immediate. Our conscious selves have a single way in which they can choose this course of action or that. It is by the power of attention. Every idea of an action in the mind tends to express itself in the act. The only reason that every such idea does not immediately issue into action is, because the presence of some contradictory idea in the mind interferes or inhabits the expression of the first. We choose which of these contradictory ideas we will put into action by attending to one of them to the exclusion of the other. The deed then follows in so far as it is within our physical power to perform it. By the deed and its consequent mental reaction we acquire habit, gain knowledge, cultivate our feeling and develop our interest. In short, by controlling our ideas, especially those large, organized groups of ideas which we call our ideals, we determine every one of the mental qualities which compose our character. Truly, "as a man thinketh in his heart so is he."

The teacher whose business has avowedly been training the thought processes and powers of the pupil now finds that he is thereby laying the very foundation of character, and the teacher who sees this clearly as the end he is striving to have his pupils reach and who makes the work of every day count toward some phase of his great purpose, has set himself one of the noblest tasks humanity has undertaken. He is really one of the greatest public servants, and holds in his hands the future of our country as does no other. The teacher should place an estimation upon his work proportional to its importance, and is justly entitled not only to see his pupils grow into men and women who take responsible places in the community, but to rejoice in the share that he has had in forming them, and in his contribution to the public good.

Further, the teacher gets in some cases the love and gratitude of those whom he has helped. Professor Palmer of Harvard has said that one indispensable quality of a teacher is the willingness to be forgotten. This is very true. Children seldom recognize what is done for them, particularly the benefit of some of the harder things which sink into the depths of character. Again, they have a right to expect to have a good many things done for them which they cannot and should not pay back. It is only their duty to pass on the same service to the next generation.

But there are in every class some pupils who do recognize that the teacher is putting his time and energy into helping them, and who love him for it, and there are some who just love him anyway, because, bless their hearts, they have to love somebody, and the teacher offers a convenient mark. There will even be some pupils in whom a permanent affection grows up, and who come back year after year to visit with the teacher and talk things over and get and give hearty greetings. It is they who bring the teacher the sweetest and most welcome reward.

But not even in his product, though it be a deep influence on his pupils and a valuable service to the community, does the teacher get his ultimate compensation. Here, as elsewhere, "the deed is to the doer and comes back most to him." The teaching is to the teacher and comes back most to him. Greater than the joy in the product is the joy in the work. In the teaching itself the true teacher comes to his own and realizes himself. The pupil's character is not the only one concerned in teaching. The teacher forfeits none of his rights as a human being by his profession, and his own growth, development and character are as valuable and important as that of any individual, even the pupil's. Once in a while, then, the teacher should take some hours for quiet introspection and see what his work is doing for the development of his own soul. Let us look, then, for a moment, at some of the mental and moral qualities upon which teaching makes heaviest demands and see how their use may affect the teacher.

Mentally the teacher finds that the knowledge of his subject matter is becoming much more definite, precise and comprehensive. It has been said that no one ever really knows a thing until he has taught it, and I believe the statement to be literally true. But teaching does not of itself increase one's breadth of view even in subject matter, and one is apt to find that his interests outside his subject are growing narrower.

Of the qualities of a moral aspect, patience occupies a first place. Even children with normal minds and the best intentions in the world will be irritating at times. And when it comes to the stupid ones and those whose natural sweetness and good will have been lost by bad health or harsh treatment,—well, so far as I know, Job himself never had to handle a room full of such youngsters. If he had, his reputation might have been tarnished. The results of teaching, at their best, are slow in developing. The teacher must wait months before he can see the result of his sowing, and years before the full fruits are ripe. Meanwhile, he must continue to plant and tend and care, and wait patiently and hopefully for the results.

Cheerfulness is another quality allied to the last, and as important. The spirit of the school room depends upon the teacher. The calm atmosphere of steady work, mutual helpfulness and good will which pervades some school rooms is a joy to the visitor, and a source of strength and mental health to the pupils. The teacher whose serenity, cheerfulness and poise can produce this effect has a great gift, and has already achieved a rich success in his work.

A quality in a teacher much neglected in discussion and of inestimable value in the school room is a sense of humor. An English head master once said that the only two qualities he regarded as essential in the teacher were a knowledge of the subject and a sense of humor. Adams, in a serious book on psychology, attempts to furnish some justification for this rather extreme position, by pointing out that the keenness which perceives and makes jokes is most sure to see what is in the pupil's mind, and is thereby in the best position to furnish needed help to the pupil. In fact, the point of many of the amusing and absurd things children are always saying and doing lies entirely in the point of view taken, and we enjoy them only as we see what the youngsters are thinking of.

Lastly, and most fundamental, the teacher must have a sympathetic understanding of children. Any real getting at their wants, directing their mental growth, influencing their character, is wholly impossible without this. Without it, the teacher has no knowledge on which to build, and must forever work in the dark. Such an understanding in its deepest sense cannot be acquired by study. It is born of a genuine love for children This love for children gives to all the other qualities of the teacher their real significance and power. Without it they become but "sounding brass and clanging cymbals." With it, they become charged with power, each one doing its own service for the pupil. The teacher steps to a higher plane; his joy is no longer getting, but giving. He may say with Rabbi Ben Ezra:

> "Rejoice we are allied
> To that which doth provide
> And not partake, effect and not receive.
> A spark disturbs our clod;
> Nearer we hold of God
> Who gives, than of his tribes that take, I must believe."

In this giving and not getting, every human soul rises to its highest, becomes most divine, and it is the teacher's privilege to do this in a way particularly useful to others, and serviceable to the community.

The teacher, then, who closes his introspection with the feeling that his mental scope and powers are increasing, that his patience, cheerfulness, and humor are holding their own under the strain of his daily work, and that his love for his pupils is becoming stronger and more potent in his life and thought, and who finds in these qualities the character he desires to be and the self he desires to realize, may wait in assurance his own growth and development. His teaching is coming back to him, and making him finer and better.

To summarize, then, the teacher may expect that his work will bring him: (1) enough money to give him time and strength to think of something else; (2) companionship in a body of intelligent, open-minded, public-spirited men and women, having an honorable place in the community at large; (3) the opportunity to do to individuals, and through them to the public, the tremendous service of developing character, and making citizens who will be high minded, intelligent and efficient, and with this opportunity come the affection and the grateful thanks of some of those whom he has helped; and (4) the joy and satisfaction of expressing himself and realizing himself in his work.

Self-realization, in its profoundest and fullest sense, is the most serious business of any human soul on earth. Those who find in teaching a true realization of their highest selves, an opportunity for the full play of all their powers, may well afford to be content with its small material returns. They have the better part, and may say with Carlyle, "Blessed is he who has found work. Let him ask no other blessedness."

Wilton, Maine. WILLARD S. BASS.

> "It was my duty to have loved the highest,
> It surely was my profit had I known
> It would have been my pleasure had I seen."

The Berlin Congress of 1910

Editor of UNITY: The preparations of our German friends and allies for the next session of the International Council of Religious Liberals, which is to be held in Berlin, Prussia, in the summer of 1910, are already well in hand.

The first impetus for a Congress on German soil came from the long existing and most effective German liberal religious association, the Protestantenverein, which was organized in 1865. It has a number of branch associations throughout Germany, and counts thousands of adherents who represent the spirit of religious freedom and enlightenment and uphold the rights of the Congregations against the tyranny of a State Church.

The principal organ of the Verein is the *Protestantenblatt* of Berlin and Bremen, of which Dr. Max Fischer and his son, Rev. Alfred Fischer of Berlin, and Dr. R. Emile of Bremen, are responsible editors. The former attended the Boston Congress in 1907, and has ever since manifested the warmest interest in our international cause. It is largely due to his devotion that the preparations for the Berlin meetings are so well advanced.

There is also in Berlin a liberal ministers' club of which Rev. Dr. Websky has been for twenty-five years secretary. It consists of some forty local clergymen and may be counted upon for service in behalf of our congress.

Besides the Protestantenverein, three other associations, similar in character and purpose but local in their activities, have joined the Verein in extending the invitation to our Council.

The first of these is the Freunde der Evangelischen Freiheit (Friends of Free Protestantism) in the Rhinelands, whose most notable figures are Prof. Dr. Goffcken of Cologne, Pastor Traub of Dortmund and the radical preacher Jatho of Cologne. Pastor Traub edits its weekly organ, *Christian Freedom.*

The second association is the Freunde der Evangelischen Freiheit in Hanover, whose inspiring soul is Prof. Bousset of Goettingen University.

More recently there has also united in the invitation the Freunde der Christlichen Welt. The *Christian World* is an ably-edited and influential religious journal published in Marburg, Germany. It represents the liberal-orthodox position, though with much independence and progressive tendency. Its chief editor is Prof. Dr. Martin Rade of the University of Marburg, who was a delegate to the Boston Congress. A man of much intellectual vigor and mobility, a born leader of men, he is one of the foremost leaders of international amity in Germany, and a devoted friend of our cause. We are informed that two-thirds of the theological university professors in Germany belong to this association, the "Friends of the Christian World," which has been formed to sustain the journal of that name and for united service in behalf of the free development of Christianity.

Under the auspices of these four societies, and others still to be gained, the International Congress will be held in Berlin early in the month of August, 1910. The exact date is not yet determined and will depend much upon the date fixed for the centenary celebration of the University of Berlin which takes place during the same month.

A meeting was recently held at Hanover of the preliminary committee of arrangements. Delegates were present from the societies named and a long conference was held with satisfactory results. The aim and work of the Congress were outlined. While nothing was finally decided upon it was agreed that Bremen, the seat of religious radicalism in Germany, was to have the honor of first welcoming the guests from abroad. Thence the delegates will repair to Berlin, where, probably during the first week in August, the main sessions of the Congress will be held and last for seven days, including excursions on Saturday to Wittenberg, the scene of Luther's labors, and to Weimar with its memories of Gœthe, Schiller and other emancipators of the human spirit. Sunday is to be passed at Eisenach amid its romantic and heroic associations. Here a closing conference will be held at the Wartburg.

The liberals of the Rhine Valley also desire to offer us some hospitalities at Cologne, and to show us their world-renowned river.

The program of the Congress was informally considered. In accordance with a desire expressed by American and British friends it was proposed that it include a presentation of German Theology and Philosophy, and German life at the present day. Among those who, it is expected, will participate in this symposium are Profs. Weinel, Gunkel, Bousset, Troeltsch, Neumann, Foerster, Dorner, Schmidt, Eucken, Windelband, Baumgarten, Kirmess, Rade and Harnack. Thus the foreign delegates will have the privilege of listening to and meeting at this series of discussions many of the most eminent scholars of Germany. To facilitate the understanding of their addresses they will be printed in English in advance of the Congress and distributed before the meetings among those unfamiliar with the German tongue.

The part to be taken by the foreign delegates in the proceedings will be left to future consultation with the General Secretary of the Congress, who hopes to meet with the committee in Berlin during the coming summer, and to the advice of other friends. The foreign delegates will be expected to provide the international features of the occasion. One suggestion made by the German committee is that the 100th anniversary of the birth of Theodore Parker in 1810 be commemorated at Berlin.

It is estimated that the expenses of the Congress, its excursions, printed report, etc., will amount to from eight to ten thousand dollars. It was decided at the Hanover Conference to enlarge the German Committee and call a meeting early this spring in the interest of this International meeting, probably at Berlin. At the General Conference of the Protestantenverein next autumn the matter will doubtless also further be considered.

After the Berlin Congress it is hoped than many delegates from abroad will proceed to Hungary, and take part in the commemoration of the four hundredth anniversary of Francis David, the founder of Unitarianism in that country.

Everything points to a highly successful Congress on German soil in 1910. It is time that our European and American liberals bestirred themselves to make sure of large delegations from each country to this Congress. Meetings should be held and committees appointed to diffuse information, arouse interest and secure favorable transportation rates. The large plans and generous purposes of our German allies should meet with an appreciative response from all branches of the International Council of Religious Liberals.

CHAS. W. WENDTE, General Secretary.

Boston, February, 1909.

The Effort for Peace

The Second Peace Conference at The Hague has given rise to considerable fugitive literature in the way of magazine and newspaper articles, pamphlets, addresses, etc. It has also resulted in a number of substantial contributions of permanent value to knowledge of international affairs. Two of these books are before us. Both are published by Ginn and Company for *The International School of Peace*. The first is described in its title, **Texts of the Peace Conferences at The Hague,* 1899 *and* 1907. The editor is James Brown Scott, Technical Delegate of the United States to the Conference of 1907 and Professor of International Law in the George Washington University. The texts are given in the original French and in English translation side by side. The appendix of "Related Documents" is useful as they really form the basis from which the work of the two Hague Conferences started and as they show, better than any discussion, just what had previously been done toward international peace. The "Index" is at the same time a "Digest," and here the excellence of Dr. Scott's own work is shown. In his "Introduction" Prof. Scott gives an interesting statement of what he considers the actual gain or achievement of the two gatherings. The work of the First Conference was three conventions—1, for the peaceful settlement of international conflicts (by establishing the right of nations to offer good offices and mediation, by the authorization of a commission of inquiry to ascertain the facts of an international difficulty, and by providing for a court of arbitration); 2, for adaptation of the Red Cross to maritime warfare; 3, for the codification of the laws and customs of land warfare. In passing, we may observe that the Court of Arbitration has proved a disappointment and that the elaborate codification of the third convention was largely based on our own famous "General Order No. 100 of 1863." In the Second Conference, that of 1907, the conventions of 1899 were revised and enlarged and new conventions were added. Forty-four nations were represented in the Conference and four months were occupied with its labors. Fourteen points were decided upon: 1. Convention for pacific solution of international conflicts; 2. Restriction upon the use of force for the recovery of contract debts; 3. Relative to the opening of hostilities; 4. Upon the laws and customs of land warfare; 5. Regulation of rights and duties of neutrals in land warfare; 6. Concerning enemy merchant ships found in enemy ports or upon the high seas at the outbreak of hostilities; 7. Transformation of merchant ships into ships of war; 8. Regulation of placing submarine automatic mines of contact; 9. Forbidding bombardment of naval forces of undefended harbors, villages, towns or buildings; 10. Adaptation to marine warfare of the principles of the Geneva Convention of 1906; 11. Restriction of rights of capture in maritime war; 12. Establishment of an International Court of Prize; 13. Regulation of rights and duties of neutrals in maritime war; 14. Re-enactment of prohibition against launching of projectiles and explosives from balloons. Some of these conventions were little gain and of small significance. One of the most interesting and important was the second, proposed by the United States, and a practical assertion of the much-discussed "Drago Doctrine," so-called from Dr. Drago of Argentina. Prof. Scott himself sums up the actually important results as follows:

"1. It provides for a meeting of a Third Conference within an analogous period, namely, eight years, to be under the control of the powers generally, instead of the control of any one of them.

"2. It adopted a convention for the non-forcible collection of contract debts, substituting arbitration and an appeal to reason for force and an appeal to arms.

"3. It established a prize court to safeguard neutrals, and

"4. It laid the foundations of, if it did not put the finishing stone to a great court of arbitration."

Prof Hull's book** admirably completes and supplements the preceding. Dr. Scott confines himself to the presentation and indexing of the actual texts, with only a brief personal judgment of the work of the Conference as a whole; Prof. Hull describes the Conferences themselves and presents a summary but adequate report of the discussions. Dr. Hull is Professor of History in Swarthmore College and was at the Second Hague Conference as a member of the association of journalists. His account is lively and interesting to non-technical readers. In his first eight chapters he discusses the Origin, Place of Meeting, Members, Festivities and Ceremonies, Organized Public Opinion, Organization, Meetings, and Programme. This enables the readers to really see the movement of the Conferences and to appreciate the influences at work in shaping and moulding their activities. The remaining four hundred and fifty pages of the book are devoted to the discussions upon each and every point considered. It is interesting to read the final conventions, with the knowledge here given of the debates and incidents which preceded the decisions. National psychology and historic backgrounds crop out everywhere. In 1899 England insisted upon retaining the dum-dum bullet—though her excuse that it was necessary in dealing with *savage* foes was mere words, she wanted them for Boers; in both Conferences the United States has insisted upon reserving the right to use projectiles diffusing asphyxiating gases (although forty-three out of forty-four nations in 1907 were against such use); we also refused on both occasions to limit invention of more destructive engines of warfare; wherever "property" was involved we were more strenuous in our contention than Great Britain when questions of "trade" came in; in Hull, as in various other presentations of the Conferences, Germany is made to appear as ultra-conservative, almost obstructionist,—in reality a careful examination of her position usually shows a sound idea and a dogged adhesion to principle. In reading one comes to notice individual diplomats for their clearness and keenness; does not Beerneart of Belgium, for instance, loom up as one of the great diplomats of Europe today, is not Dr. Drago an interesting man and a thoughtful student, and do not a number of Spanish-Americans show up creditably? So far as the United States is concerned, was not Frederick W. Holls of the Conference of 1899 a truly great man? Without the least bluster or jingoism, he gained an enviable position of influence and respect in the gathering. He died before the Conference of 1907, but his book upon the First Conference is an admirable presentation.

In connection with these important books, we may

**Texts of the Peace Conferences at The Hague,* 1899 *and* 1907. James Brown Scott. Published for the International School of Peace. Ginn and Co., Boston and London. 1908. 8mo. pp. XXXIV, 447.

***The Two Hague Conferences and Their Contribution to International Law.* William J. Hull. Ginn and Co., Boston. 1908. 16mo. pp. XIV, 566.

call attention to another work*** along the line of effort for international peace. In New York City is an *American Branch Association for International Conciliation.* Each month it sends out a printed document upon some phase of public affairs between nations. Persons interested in these questions will do well to keep in touch with this movement. Thirteen tracts have been issued to date. Their titles will indicate the scope and plan: 1. Program of the Association. 2. Results of the National Arbitration and Peace Congress. 3. A League of Peace. 4. The Results of the Second Hague Conference. 5. The Work of the Second Hague Conference. 6. Possibilities of Intellectual Co-operation between North and South America. 7. America and Japan. 8. The Sanction of International Law. 9. The United States and France. 10. The Approach of the Two Americas. 11. The United States and Canada. 12. The Policy of the United States and Japan in the Far East. 13. European Sobriety in the Presence of the Balkan Crisis. These thoughtful papers by eminent men are sent without cost to those who care to apply for them. The Association's office is 501 West 116th Street, New York City.

FREDERICK STARR.

Books and Bookmen.

It was my joy to have Mr. F. B. Sanborn, of Concord, Mass., as my guest recently, and those two days will be shining dates with me for many a year. He was on a tour in the West, in quest of quaint and forgotten lore, and we detained him for two days, much to our delight. He was, as all know, the friend of Emerson, Alcott, Thoreau, Hawthorne, and others of that group, and is the last leaf on that old Concord tree. He is now seventy-seven years old, gentle and mellow of spirit, yet vigorous, eager, and alert. To me he seemed to have come down from an earlier time, uncontaminated by modern excesses, wearing a simple dignity according to the old tradition. How engaging he is as young men gather about him, their inquiries evoking in him a mood of grave and tender reminiscence. Then it is that he tells of men and scenes of which we know only in books, and many a fact, story, and impression which no book records.

Since talking with Mr. Sanborn, my impressions of the Concord group are different than formerly. He carries with him somewhat of the high and pure atmosphere of those days, and he made those men stand out more distinctly in my mind. My idea was that Thoreau had ice-water in his veins instead of rich, warm blood. Stevenson called him a skulker. Burroughs affirmed that he was devoid of compassion, destitute of pity and of love, as well as of other traits that are thought to be both human and divine. After learning the truth about him, I am puzzled to know how that picture of a selfish misanthrope,—that "freak of literary barbarism,"—came to be painted. It is not like the real Thoreau at all. It is like the Mrs. Harris of the Dickens story,—"there ain't no sich person." Thoreau was a gentle, lovable, sympathetic man, domestic, hospitable, a lover of music, having the very genius of friendship. One might infer as much from his "Wednesday" musings in "The Week on the Concord." If any doubt remained it would surely be dispelled by reading his "Familiar Letters," edited by Mr. Sanborn himself. He did not run away from his fellow souls, an eccentric hermit. He had to pull himself away in order to do his work. The final biography of Thoreau, by Mr. Sanborn, is shortly to appear, and he will stand forth for what he was—one of the most original and fertile minds this land has seen.

In the same way I had underestimated Bronson Alcott entirely. My impression had been that both he and Thoreau were, in a way, imitators of Emerson, and that the heavenly elixir had made Alcott giddy. Emerson was indeed a fertilizing genius, an opener of sleeping seeds in the minds of others. He spoke from the center of things where all human interests are one in the life of the spirit, and the most widely diverse minds were influenced by him; influenced deeply, genetically. But Alcott was no imitator. He was closer to Emerson than any one else, perhaps, and understood him better. Still, he was a lofty and unique mind, blending a homely common sense with a kind of ecstatic mysticism. I mean to make a more careful study of his life and teachings.

It does not lie within my power to speak of Emerson calmly. Outside of the Bible no writer has done so much for me. Emerson, Browning and good old David Swing have been my best teachers among the moderns. But Emerson came first. His serene and radiant genius touched me at a time when I was in dire plight of soul, perplexed in faith and sad of heart, and my debt to him cannot be put into words. To this day, if I am cast down of soul, if I have lost faith in myself, if I am fettered by the tyranny of trifles, I go to Emerson. The air that blows through his pages is like a tonic. He leads me to the high places of the spirit and the things that vex and fret me are left far below. But I have felt, at times, that perhaps I had idealized my teacher and set him on too high a pedestal. Imagine, then, my joy at meeting a man who knew him intimately and at close range, and who sets him on the same pedestal! Emerson, like Lincoln, was greatest to those who knew him best.

By the kindness of Mr. Sanborn I am in possession of a correspondence between W. H. Herndon, the law partner and biographer of Lincoln, and Theodore Parker, with the request that I edit and publish it. A few excerpts from the letters of Parker appeared in his biography by John Weiss, which is now out of print. The letters of Herndon have not been published. It is a correspondence of great interest and value, covering the period from 1854 to 1859—the period, that is, of the rise of Lincoln, of his debates with Douglas, and of his election to the presidency. It lets light behind the political scenes of those days, sometimes in a startling manner. Its characterizations of men and events are definitive and apt, and its criticisms of leaders, particularly of Greeley, are sharp and searching. Parker was keeping in touch with western politics through Herndon, and at the same time informing Herndon how things were going in the East. Lincoln sent Herndon East to meet the leaders of that section, and several letters tell of his reception there and of his impressions of New England life and men. Both men write freely, frankly, without mincing words, of the men and issues of that stormy time, and their letters are invaluable to a right view of those days.

My plan is to accompany the letters with a sketch of Herndon, who was for so many years Lincoln's friend, adviser, and partner, as well as his greatest biographer. I shall be glad if any reader of UNITY can help me with materials concerning his life. He is worthy of all honor. Lincoln honored and trusted him as he did no other man, and his original, unexpurgated life of Lincoln is by far the most valuable and

***International Conciliation.* Series of monthly tracts. New York. 1908-1909.

authentic of all the stories of that strange, sad, glad, tragic life. The whole will make a book which no Lincoln lover can afford to miss. It will be published as soon as it is ready by the Torch Press, of Cedar Rapids, Iowa—a firm which for good taste, delicate art, and high ideals, has none to surpass it. They made the Swing book, and all who have seen it know that it is a model of the printing art.

And while speaking of the Torch Press, let me introduce to UNITY readers my friend Mr. Frederick J. Lazell. All lovers of nature lore doubtless know of his work. He is the Gilbert White of Iowa, revealing the wealth of beauty at our very doors, and not only telling us about it but showing us how easy and blessed it is to see for ourselves. His first book, "Some Winter Days in Iowa," which appeared a year ago, was a pure delight, not alone for its wealth of curious detail, but for its revelation of winter as a scene, not of death, but of life, beauty and gayety. Nature never dies. She scarcely even sleeps. Bryant emphasized too much his favorite theme of death in nature. The reminders of death are few compared with the signs of life, the tokens of eager, expectant joy. The book is instinct with health, sanity, and joy, athrill with the spirit of fields in snow, of woodlands in the still hush of frosty moonlit nights, of the spaciousness and wholesomeness of the out of doors.

So also his "Spring Days in Iowa," to which it was my honor to write a foreword. There is the same wistful, sometimes humorous, and never-wearying interest in nature and her ways, a blend of joy and wonder. The secrets of the wild life of wood and field absorb him, and he tells us what he has found in his rambles with the accuracy of an expert, the insight of a poet, and the blithesomeness of a boy. His wealth of detail is amazing, but never redundant, and he is happily allusive to the nature-lore of the poets, and to the myths and legends of the woodland. He knows the story of trees, the dates when flowers bloom, the arts of insects, the habits of birds and their parts of speech. His style is simple, lucid, and full of grace, all unconscious of its own charm. He does not preach, though he does sometimes stop and point to a forest vista, or a sunset, where the colors are melted into a beauty too fair and frail for this earth. There is a touch of Thoreau in him, something of the patience of Burroughs, and a nameless quality of his own, as of one to whom the loveliness of the world is reason enough for life, and an invitation to live well. He is a teacher of truth and good-will, of health and wisdom, of the brotherhood of all breathing things, and you will be glad to know him. His books are notable amidst the flood of nature musings.

My friend Wm. Marion Reedy, of the St. Louis *Mirror*,—by far the best bookman in the West,—has called attention anew to Emily Dickinson. I wonder if people read her poems now, or know anything about her. She was an old maid, as mostly remembered, living a recluse at Amherst, appearing at an annual dinner, but rarely leaving her door for years. She was a friend of Helen Hunt Jackson. Her poems were written on scraps of paper and sent to her friends, and rare poems they are. A true poet she was, mad, a little, mayhap, but divinely so—akin, possibly, to Walt Whitman, in a certain rugged spirituality, but not so much given to formless form. Of her poems, unique in every way, Mr. Reedy writes, as he alone can write:

"They remind you of such different things, suggest such incongruous likenesses. Now she is as simple as Blake in his 'Songs of Innocents'; then she becomes as cryptic as he is in the Prophetic Books; again she has the magic of Stevenson, the epigrammatic stroke of Landor, or the cameo quality of Father Tabb; and often something of the depth of Emerson. Form she cares not for at all. She uses words in senses all her own, but from the verbal chaos there leaps forth an idea that seizes you and shakes your heart or stills it. She takes bold flights, sometimes dealing with God with a familiarity almost blasphemous, but it is only the play of a titanic humor. Recluse though she was, Nature is by her pictured and interpreted with a color and an atmosphere most beautiful. A gift which she possesses in high degree is insight, and she flashes it upon you all the more dazzlingly because of her spiritual oddity, her fiery eccentricity. There is an eerie beauty in her work, a riant joy and a flamant passion glowing gorgeously against the gray. Death is her crony. America has produced nothing like her work as a whole."

And now for the stories, many of which deal with the marriage question. I do not think that Herrick's "Together" presents the whole case for the sanitation of the marriage relation. It portrays, most searchingly, the epidemic of marital misfitting, but it does not give a remedy. Maybe no one can do such a thing. But a better book dealing with the same theme, a novel, that is to say, is "The Bond," by Neith Boyce—who is Mrs. Hutchins Hapgood. Here we see the clashing of two pure minds through inability to compose their differing ideas of permissible freedom. Teresa and Basil are both right, and both wrong. Each asks too much of the other. It is a better book than even "Esther Waters," by George Moore,—a bold, bright book, swept by pure air, finely frank, and brave in its facing of the issues. It is an unusual novel, dealing with the closest intimacies of the home with grace, delicacy and truth, with an art that has no dust on its brush. The author feels her problem with clarity and keenness and states it with exquisite artistry, and with as deep an insight into sociology as Herrick. Such a book, all aglow with an instinctive purity, must do good.

Since I read "William Jordan, Jr.," by J. C. Smith, I read everything that man writes. The hero is a boy fed on the classics, living in the ideals of his father, a child unearthly, shy, and fearful of the rude way of the world. Out of the world of ancient dream he is thrust into the rush and din of London. It is a book to grip the soul. It is a strange commingling of idealism of the most ethereal sort and a realism that reminds you of Dickens,—a whim, a satire, a fancy, an allegory as fantastical as Chesterton's "Napoleon of Notting Hill."

One reads short stories month by month and forgets them all. All, except those of O. Henry, our Yankee Maupassant, or such a book as "Sordonics," by H. M. Lyon. There is a book of power, true with a terrifying truth. But after reading Bierce, London, Bunner, Morrow, and the rest, I return to O. Henry, sure of an unfailing delight. We have nothing like his stories of life in New York. He knows our great metropolis, mad about money and woman, as no one else knows it—its lights and shadows, its grim tragedy and its no less grim comedy, its palaces and its human waste basket. In this field there is no one like O. Henry. He has insight, wit, humor, poise, and an art that glows with a gem-like brightness. Read O. Henry, and you will always find a story, and—a surprise.

Cedar Rapids, Iowa. JOSEPH NEWTON.

The Watch Tower

The Inauguration of Pres. Taft.

Even though the present administration is pledged to continue the policies of the last, the fact that the transfer of governmental power so vast in its extent can be effected with so little disturbance in the regular course of events in our national life, the speeding of the retiring president, and welcoming the new, all in a spirit of good will, is an instance of one of the many triumphs of popular government. The taking of the oath of office is ceasing to be looked upon as sealing the triumph of a political party, as it has too often been regarded, and is, at least in the case of the President of the United States, beginning again to be considered as a serious responsibility. In spite of the fact that the new administration seems inclined to some things that may prove displeasing to many good people, there is something prophetic in the fact that a man enters the duties of that office in the spirit of Pres. Taft's inaugural address.

The Roosevelt Administration.

Whether Theodore Roosevelt is the greatest living American, worthy to rank with Lincoln as many enthusiastic admirers loudly assert, or is an undignified meddler and dictator as is claimed by his enemies, is after all not the real question. But what, if any, are the permanent results of his administration? There will be many estimates of that at this time. One thing seems to be certain, that while he may have made many mistakes, and have done some things hardly in keeping with the traditional ideas that have gathered about the person and office of the Chief Executive, the Presidency has not been a sinecure during the last seven years. From the standpoint of the influence of the White House, a comparison between the last administration and that, for instance, of Harrison, would probably bring out the fact that in matters of administrative policy, activity, and general attitude of the National Government toward industrial and social problems there has been a decided advance. In discussing the causes of political corruption, Dr. Josiah Strong recently pointed out that prominent among such causes is our theory of government, which was framed with the feeling that for the sake of liberty the functions of government should be the least possible for the protection of individual and property rights. And that, while the people have been busy developing the resources of the country, there has come a change in conditions which the political institutions of the nation are hardly designed to meet. Government might protect, foster patent industries, but the idea that it might or should interfere with the success of private or corporate enterprise, in the interests of the betterment of the whole people, is a brand new conception of the function of government in America, and its championing by President Roosevelt marks the beginning of a new period in the political history of the country.

Salaries of School Teachers in Illinois.

There is a bill to come before the Legislature at Springfield, which provides for a minimum salary of $45 a month, or $315 a year for teachers in the public schools holding a second grade certicate, and $55 or $385 a year for those holding a first grade certificate. The Commission appointed to investigate salaries of teachers in the State reported a most deplorable condition of affairs in some sections. Illinois is behind several other states in this matter. The law is to be so arranged as to put a premium upon efficiency. With all the boasted talk about the public school as the foundation stone of America's free institutions it is worthy of comment that here in Illinois there must be legislation to compel directors to pay the princely salary of $315 a year to those to whom is committed the all important duty of training the youth of the land in the ways of citizenship and life.

Modernism and Unity.

The reported paper of Dr. Newman Smyth regarding the uprising of the students of the University of Innsbruck in Austria, because of the efforts of the Roman Catholic Hierarchy to silence and stamp out the modern scientific spirit, brings to view the helplessness of the Catholic dogmatism in its attempt to cope with the Modernist movement aided by a free press. Liberal Protestants and the Modernists have much in common. Both share the intellectual temper of the times. Each is inspired by a new devotion to humanity. It would seem that if ever the long hoped for revival of religious interest is to come it must be in this great world-wide movement that knows neither sect nor creed, but is everywhere a reinterpretation of religious values in terms of life and present experience. Possibly this movement also contains a prophecy of the Unity of Christendom, may be not an organic union, but a deeper sense of unity, one of common purposes and sympathies. There is really a greater unity among men, whatever their professions or ecclesiastical affiliations, who have caught the spirit of present tendencies in religion, than between such men and those in their own denomination who are satisfied with the old forms.

Our Costly Navy.

In discussing the latest addition to our national fighting force, the Delaware, recently launched at Newport News, Harper's Weekly says, "Of the total outlay of something like ten million dollars expended on her construction, one million goes for guns. There is to be a main battery of ten 12 inch-guns in five turrets, each of which will cost $65,000, while a single shot from each one will represent the expenditure of $1,160 . . . Counting only the direct cost of each broadside, including its proportionate share of the cost of the gun, the result will be nearly $30,000, the value of three excellent farms, blown into the land of Nowhere, at a single bark of these two mighty dogs of war." In this connection may be noted the Senate bill, appropriating $137,000,000 to the navy in the face of a deficit in the U. S. Treasury, and on the heels of a year of general business depression, with many people in want. The question may arise where this vast amount of money is to come from, and, if all things are considered, it is the most useful expenditure of it, by those elected to look after the people's welfare. It has been pointed out that "in 1885, we expended only about $9,000,000 on the navy, and yet no nation insulted us, ravished our shores or carried off our women and children."

Primary Elections and Citizens' Ticket.

It begins to look as though those reformers who had high hopes for the Illinois Primary Law are to be worse than disappointed if the ruling of the Attorney General has been rightly reported as the proper construction of the law. It is to the effect that if a Republican voter leaves his political party and votes with a citizen's party, he practically cuts off his affiliation with his own party for two years. This means that a voter cannot participate in the primaries of any nonpartisan organization, such as figures in many municipal elections in the state, without forfeiting his right to the councils of his own party. So the gang again comes out winner.

Comic Supplements.

The fact that one large Eastern paper has decided to discontinue the comic supplement in the Sunday paper is encouraging. The National Kindergarten Union has taken up a crusade that ought to draw support from all good people against what has degenerated into a stupid and degrading nuisance. The comic page, in the words of *The Outlook*, "Vulgarizes the children" with subjects utterly wanting in humor and art, often even mischievous, crude, cheap and tawdry, and generally about on the level of the most vulgar vaudeville stage. Such stuff can hardly have a very uplifting influence on children. In general it may be said the the American newspaper is a sore disappointment to those who realize how much good it might do. E. D. M.

Play Grounds and Parks

A misconception exists in the minds of many persons as to what a park really is. The old ideal of a park included a pleasure-ground with formal driveways and elaborate flower-beds in which particularly well-to-do people might drive about in their vehicles. The modern ideal of a park is that of the public playground, which shall be particularly close to the people and provide for the people all possible facilities for wholesome recreation. It is much more essential to have a properly equipped playground for children than it is to have drives and flower-beds; in fact, the drives and flower-beds may come at the last, though there should always be park highways through the public property set aside for park purposes.

"Sand boxes are easily made and are mighty interesting to the children. A proper outdoor gymnasium costs from one thousand to two thousand dollars, and it will at once decrease crime and disorder and increase the public health. A wading pool for the children is excellent. The first thing, however, usually needed is a public ball diamond and, if possible, public tennis courts. Baths and other play and recreation facilities may readily follow in good order.

—Am. Civic Association.

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THE FIELD.

"The World is my Country, to do good is my Religion."

FOREIGN NOTES.

THE NATIONAL WOMAN SUFFRAGE ASSOCIATION OF SWITZERLAND.—The *Journal de Geneve* writes as follows of this new organization:

"The Swiss National Woman Suffrage Association is finally organized; it has adopted by-laws, appointed its executive committee, and outlined its field of activity. It has done all this without noise or display, without seeking notoriety or the blowing of trumpets. These ladies have shown by their attitude a maturity of political judgment which indicates that the soil they propose to cultivate is capable of producing a harvest.

"Let us take note of the date of the organizing of this society, for it is likely to prove an historic date. At the present moment, the woman suffrage movement encounters all the obstacles which, at all times and in all places, have hindered great reforms, established usages, prejudices, indifference on the part of many, hostility on the part of more. Man, who has made the laws from his exclusively masculine standpoint, will not readily accept the sharing of privilege with woman. His is the might and hence, he likes to think, his the right also. All society in its beginnings rests on force; it is through the slow processes of mental development and advancing civilization that ideas of justice and equity have reformed our usages. These ideas have not yet adequately affected our electoral customs; they make their way but slowly in those circles, which in our democracies represent political power. When they shall have conquered these, we shall have attained a higher stage of civilization, we shall then understand that in any well-organized society, an equality of duties involves, as its necessary corollary, an equality of rights."

Le Signal, which is frankly suffragist, congratulates its "honorable confrere" on the correctness of its views and expresses the hope that "it will now help us to pass from theory to practice."

WOMEN IN THE PARLIAMENT OF FINLAND.—The following details regarding the women deputies in Finland were given to various newspaper reports by Mrs. Thekla Hultin, herself a member of the Finnish Parliament.

"The emancipation of the women of Finland has been greatly promoted by co-education, which is the rule there through all grades of public instruction. The very year that electoral rights were granted to women, twenty-five women were elected to Parliament, which consists of 200 members. There may be seen three married couples, husband and wife sitting side by side. Twelve of the deputies are married women. All social conditions are represented, from the baroness to the former cook, a candidate put up by the domestics. There are school teachers, peasant women, and one factory inspector—but not a woman physician nor an artist.

"We receive 1160 marks for the session of three months. We do not find that, in practice, the exercise of our civic duties keeps us away from our homes more than the dinners, festivities, and golf clubs of the English. Women deputies who have children can leave them in the care of someone else for the time, just as your ladies do when they go on a round of visits. The women members do not have reserved seats but simply take their place among their masculine colleagues. They interest themselves especially in social questions and generally leave political matters to the men."

At Helsingfors two women have been appointed on the police force and acquit themselves of their duties with dignity and tact. M. E. H.

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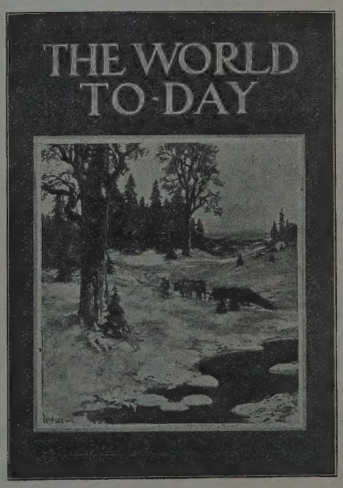

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